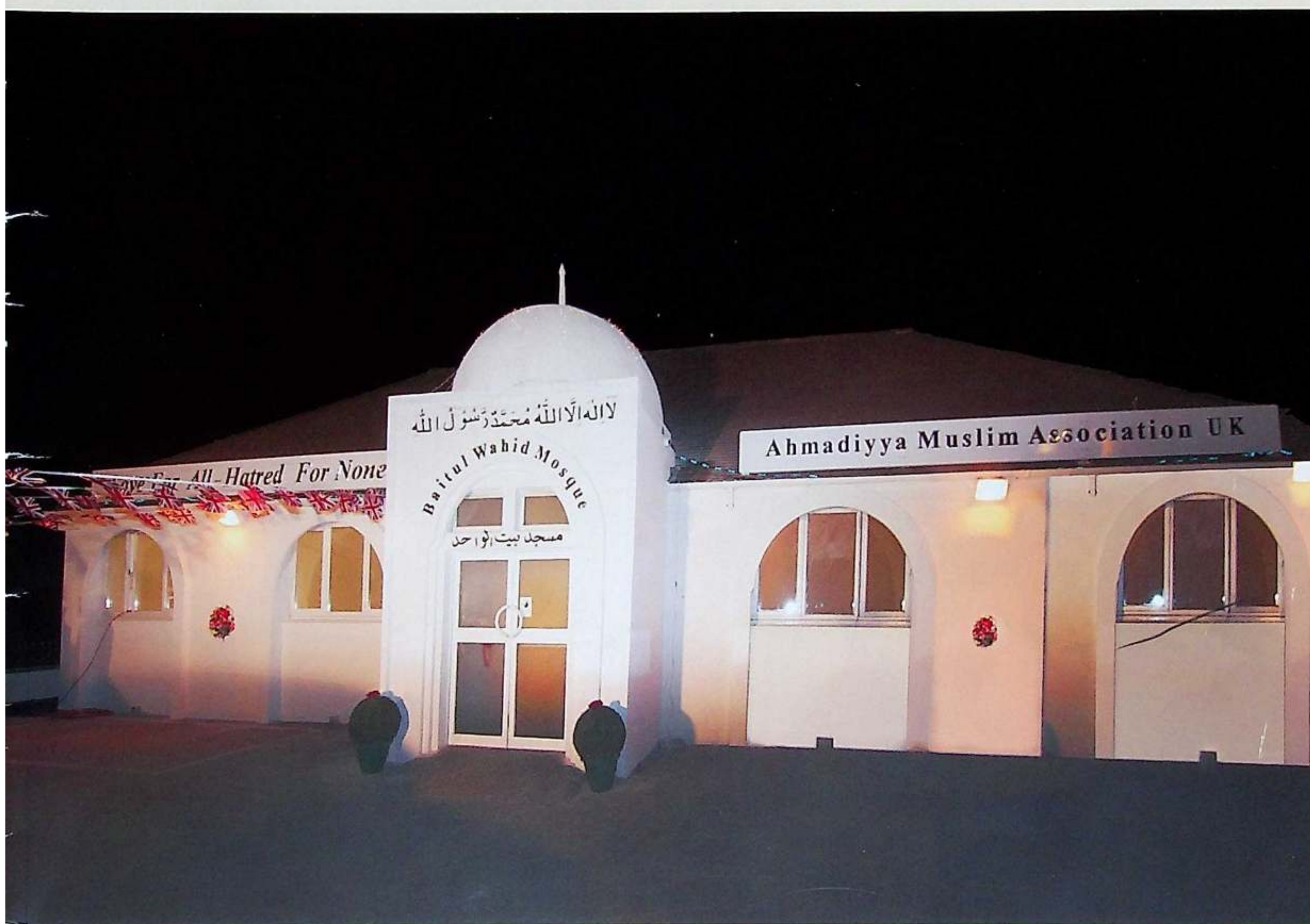
Magazine of Majlis Ansarullah UK

ANSARUDDIN

January - February 2012 Sulah - Tabligh 1391 HS Vol:9 No:1



Baitul Wahid Mosque, Feltham.



Majlis Wimbledon Park Tabligh Stall in Byfleet.



Majlis Wimbledon Park Tabligh Stall in Byfleet.


Majlis Wimbledon Park Tabligh Stall in Byfleet.


Region Middlesex in Slough School Quran Exhibition Jan.2012


Majlis New Malden Tabligh Stall in Kingston.


Majlis New Malden Tabligh Stall in Kingston.


Region South Quran Exhibition in Village Jan.2012


Region South Quran Exhibition in Village Jan.2012

ANSARUDDIN

بســـــمِ اللهِ الرَّحمٰنِ الرَّحِيمِ

In the name of Allah, the Gracious, the Merciful

Magazine of Majlis Ansarullah UK

Contents

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Design and Layout:
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Published by:
Majlis Ansarullah UK
Baitul Futuh, 181 London Road, Morden, Surrey SM4 5PT
Tel: 020 8687 7810 Fax: 020 8687 7845
E-mail: ansaruddinuk@hotmail.com

Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah

WALES MOSQUE FUND APPEAL.

ALL ANSAR ARE REQUESTED TO PARTICIPATE.

Cover Photographs by
Tanveer Khokhar

EDITORIAL

Over the last half century, developed nations not only had tremendous scientific and economical achievements but also witnessed a dominating trend towards liberalism and sexual freedom. It is a fact that this trend has eroded the social, cultural and religious values of society and it has been done purely in the name of equality and liberalism. This movement has been successful in some developed nations and relationships between people of the same sex and same-sex marriages have been granted a legal status.

In Britain, religion had a great hold on people up to the 2nd world war; religious values were duly respected and upheld. Afterwards, these values started to crumble and religion lost its grip on people. At the same time, slowly but steadily, the concept of liberalism and sexual freedom gained momentum and such lobbies became so powerful to the extent that the British government has been forced to start a period of consultation to accept same-sex relationships as valid and grant legal status to marriages among people of the same sex. It is assumed that this legalisation will go ahead as some politicians and powerful lobbies are fully supportive of it. Another important and major reason for the success for such a movement is the Christian doctrine of atonement. This has diluted and decayed Christianity to the extent that its followers now have no fear of retribution as they pursue unlimited and unrestricted pleasures, derived in any way. No doubt, Church leaders have issued statements against such consultation but their voice is meek and devoid of conviction. This is the same logical end result about which the Promised Messiah had repeatedly admonished when he put forward powerful arguments against the false and deceptive doctrine of atonement and had warned of its dreadful consequences. The Promised Messiah had clearly foretold that this doctrine would generate and propagate such evil tendencies that no power would be able to withhold the floodgates of sin and indecency. Britain is a Christian country and its queen is considered a protector of the church and the Christian faith. However, it seems that the consultation will win favour opposing a clear teaching of the Bible on this subject. It is mentioned in the Old Testament that, "and you must not lie down with a male the same as you lie down with a woman. It is detestable thing."(leviticus18:22) and in the same way, it is stated that "and when a man lies down with a male the same as on lies with a women both of them have done a detestable thing. They should be put to death without fail. Their own blood is upon them.".(Leviticus 20: 13). Genesis, a chapter in the Old Testament, clearly mentions how towns of Sodom and Gomorrah came under God's wrath and were destroyed during the period of Prophet Lot.(Genesis 19:1-13). In the same way, the New Testament mentions sexual anarchy as a great abomination.(Corinthian 1).

Every religion, more or less, has presented similar teachings but Islam lays great emphasis on a peaceful and pure family unit leading to the establishment of a peaceful society. Fundamental principles of Islamic society are beautifully described in the Holy Quran and sayings and practices of the Holy Prophet of Islam. It is mentioned in the Holy Quran: "…And God prohibits the display of evil and forbids all that is considered wrong and everything that leads to rebellion and chaos God admonishes you - may you benefit from this admonishment (Al Nahl 16:91). The Arabic word used for rebellion is "Baghi", which is applicable to rebellion against the noble and established social, moral, and religious values of society. Islam strictly condemns and rejects every behaviour and attitude which may lead to uncontrolled and unrestricted sexual tendencies which create sexual anarchy resulting in disorder and violence in society. On the other hand, Islam promotes every measure that will lead to a peaceful family unit which in turn leads to a loving and caring society.

Advocates of liberalism and equality between the sexes forget or ignore a very basic point: that

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Dars-ul Qur'an

Call unto the way of thy Lord with wisdom and godly exhortation and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way: and He knows those who are rightly guided.

(Translation: Al Nahal 126:16)

The word translated as wisdom in the text among other things means, (1) knowledge or science; (2) equity or justice; (3) forbearance or clemency; (4) firmness; (5) any saying or discourse conforming or agreeable to truth and in accordance with the exigencies of the occasion; (6) gift of prophecy; and (7) what prevents or restrains from ignorant behaviour (Aqrab & Lane).

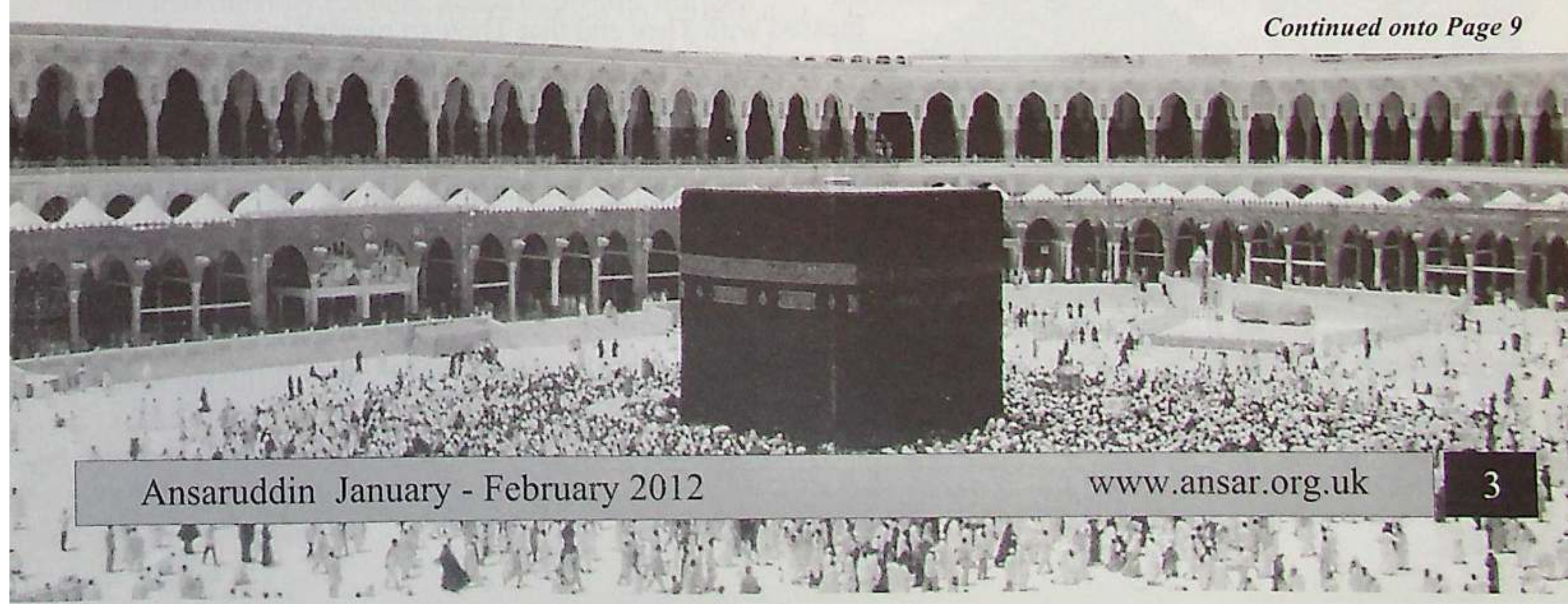
The word may be used in all these senses in the verse under comment. Taking it in the sense of "knowledge" or "science", the verse would mean that Muslims should invite others to Islam by arguments based on knowledge and reason and should not confine themselves merely to making appeals to sentiments and emotions. Using it in the sense of "equity" or "justice", the injunction embodied would be that, when arguing with the followers of other Faiths, Muslim preachers and missionaries should not bring forward such objections against those Faiths as can be advanced against Islam itself for such a course is not only inconsistent with justice, but is also unsound. If Hikma be understood to mean "forbearance" or "clemency", the verse would mean that Muslims should explain the beauties of their religion with patience. Taking the word in the sense of "a saying of discourse conforming or agreeable to the truth, and in accordance with the exigencies of the occasion", the verse would mean, that while inviting other people to Islam Muslims should not say anything which is not true and is not in accordance with facts, for if they resorted to falsehood while preaching truth they would be ruining their own souls in order to save those of others. Moreover, their discourse should be comfortable to the exigencies of the occasion and should not wound other people's susceptibilities. Taking the word in the sense of "gift of prophecy", the verse would mean that Muslims should invite men to Islam by using arguments contained in the Quran and not arguments which are the creation of their own fancy. Lastly, taking the word in the sense of "what restrains from ignorant behavior" the verse would mean that the talk of Muslims should not be beyond the comprehension of those to whom the appeal is made. They should say things which may help to resolve the doubts of others and not display or demonstrate their own talents and learning.

The words, "goodly exhortation" means "a discourse which softens the hearts of the hearers and makes a deep impression on them." Thus the Quran exhorts its followers not to content themselves with mere cold and dry reasoning but to reinforce and support philosophical dissertations with an appeal to sentiments. This appeal, however, should be "goodly exhortation" i.e., it should be based on pure truth and there should be no prevarication or tampering with facts.

The words, and argue with them in a way that is best, mean that while arguing we should make the most solid and unassailable argument we possess as the pivot round which all other arguments should revolve and which they should support.

The expression, Thy Lord best knows those who have strayed from . . . who are rightly-guided, contains a word of encouragement and good cheer for the Muslim evangelist. He is told that if in spite of his best efforts he finds that

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Dars-ul-Hadith

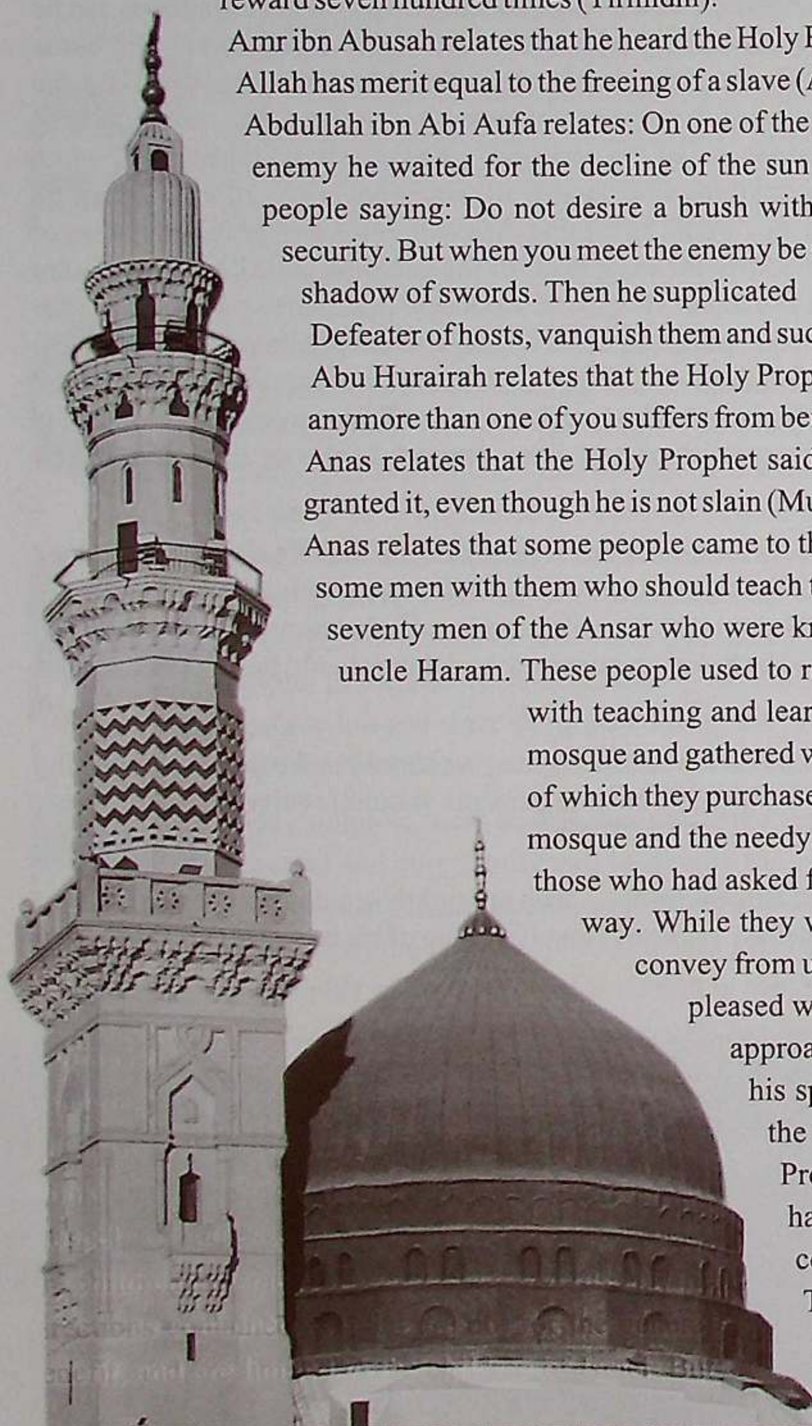
Striving in the Cause of Allah

Anas relates that the Holy Prophet said: Strive against the idolaters with your belongings, your persons and your tongues (Abu Daud).

Abu Hurairah relates that the Holy Prophet said: He who observes the fast for a day in the cause of Allah will find that Allah has dug a moat between him and the Fire as wide as the distance between heaven and earth (Tirmidhi).

Abu Sa'id Khudri relates that a man came to the Holy Prophet and asked: Who is the best of mankind? He answered: A believer who strives with his person and his property in the cause of Allah. The man asked: And after him? He said: A believer who worships Allah in a mountain valley and spares people all mischief (Bokhari and Muslim).

Abu Yahya Kharaim ibn Fatik relates that the Holy Prophet said: He who spends in the cause of Allah has his reward seven hundred times (Tirmidhi).



Amr ibn Abusah relates that he heard the Holy Prophet say: He who shoots an arrow in the cause of Allah has merit equal to the freeing of a slave (Abu Daud and Tirmidhi).

Abdullah ibn Abi Aufa relates: On one of the occasions when the Holy Prophet encountered the enemy he waited for the decline of the sun and in the meantime stood up and addressed the people saying: Do not desire a brush with the enemy and continue to supplicate Allah for security. But when you meet the enemy be steadfast and remember that Paradise lies under the shadow of swords. Then he supplicated Allah, Rcvcaler of the Book, Driver of the clouds, Defeater of hosts, vanquish them and succour us against them (Bokhari and Muslim)..

Abu Hurairah relates that the Holy Prophet said: A martyr does not suffer when he is slain anymore than one of you suffers from being bitten by an ant (Tirmidhi).

Anas relates that the Holy Prophet said: He who supplicates sincerely for martyrdom is granted it, even though he is not slain (Muslim).

Anas relates that some people came to the Holy Prophet and requested that he should send some men with them who should teach them the Qur'an and the Sunnah. He sent with them seventy men of the Ansar who were known as qaris (Reciters) among them my maternal uncle Haram. These people used to recite the Qur'an and occupied themselves at night with teaching and learning it. During the day, they brought water to the mosque and gathered wood for fuel which they sold and with the proceeds of which they purchased food for those who remained in attendance in the mosque and the needy. These people were sent by the Holy Prophet with those who had asked for them but were slaughtered treacherously on the way. While they were being slaughtered, they supplicated: 0 Allah, convey from us to our Prophet that we have reached Thee and are pleased with Thee and that Thou art pleased with us. A man approached Haram from his back and transfixed him with his spear, whereupon Haram cried out: By the Lord of the Ka'aba I have achieved my purpose. The Holy Prophet informed his Companions: Your brethren have been slaughtered and they supplicated: O Allah convey from us to our Prophet that we have reached Thee and are pleased with Thee and that Thou art pleased with us (Bokhari and Muslim).



Necessity of accepting the Promised Messiah and Mahdi

From the writings of the Promised Messiah عليه السلام

When God Almighty, observing the condition of the world and finding the earth filled with every type of disobedience, sin and misguidance, appointed me for the propagation of the truth and the reform of the people, then I, in obedience to this Divine command, sent forth the call through written and oral announcements that 1 was the person who was to arrive at the beginning of the century for revival of the faith.

My purpose was to re-establish the faith which had disappeared from the earth and to pull mankind towards reform and righteousness and truthfulness through the power and strength that God had bestowed upon me, and through the magnetic power of His hand. It was also my purpose to correct their doctrinal errors and to reform their conduct.

A few years thereafter, it was made quite clear to me through Divine revelation that the Messiah, whose advent among the Muslims had been promised from the beginning, and the Mahdi whose advent had been Divinely decreed at the time of the decline of Islam and the spread of error, and who was to be guided directly by God, and who was to invite people to partake of the heavenly banquet, and whose coming had been foretold by the Holy Prophet, peace be on him, thirteen hundred years in advance, was myself.

Divine revelation to this effect was vouchsafed to me so clearly and so continuously that it left no room for doubt. It was replete with grand prophecies that were fulfilled clearly as bright day. Its frequency and number and miraculous power compelled me to affirm that it comprehended the words of the One God, without associate, Whose Word is the Holy Qur'an. (Tadhkiratush Shahadatain, pp 1-2).

In order to win the pleasure of Allah, I hereby inform you all of the important fact that Almighty God has, at the beginning of this 14th century, appointed me from Himself for the revival and support of the true faith of Islam. It is my function in this disturbed age to proclaim the excellences of the Holy Qur'an and the greatness of the Holy Prophet, peace be on him. It is also my function to repel all enemies of Islam who arc attacking it, by means of the light and blessings and the miracles and inner knowledge that have been bestowed upon me [Barakatud Dua, p. 24].

In this age, the Holy Prophet, peace be on him, has been reviled in abusive writings to a degree to which no other prophet has been reviled in any age. In truth in this age Satan, with the help of all his progeny, is trying his utmost to destroy Islam. As doubtless this is the last battle between truth and falsehood, the age demanded the advent of a Divinely commissioned one for its reform. That one is the Promised Messiah, who is present among you. [Chashmah Maarifat, p. 86].

Had my claim been put forward on my own, you would have been free to reject me, but if God's Holy Prophet bears witness of me in his prophecies and God manifests His Signs in my support, then do not wrong yourselves by rejecting me. Say not that you are Muslims and have no need of accepting any Messiah.

I tell you truly that he who accepts me accepts him who had prophesied about me thirteen hundred years in advance, and had indicated the time of my appearance, and had specified my function; and he who rejects me rejects him who had commanded that I should be accepted (Ayamus Solha, p. 93).

Compelling Beauty of the Holy Qur'an

Extracts from Friday Sermon delivered by

Hadhrat Khaliftul Masih V *(May Allah support him with His Mighty Help)*

(On 25th March 2011)

Hudhur recited the following verses of the Holy Qur'an at the start of his Friday Sermon: 'We have explained the truth in this Qur'an in various ways that they may be admonished, but it only increases them in aversion.' (17:42) and 'And We are gradually revealing of the Qur'an that which is a healing and a mercy to the believers; but it only adds to the loss of the wrongdoers.' (17:83). Hudhur said, time and again, the rancour and malice of the detractors of Islam against Islam, the Holy Qur'an and the Holy Prophet (peace and blessings of Allah be on him) surfaces. It was reported recently that in some Muslim countries extreme reaction is being demonstrated. This is regarding the ill-natured American priest, who was verbally abusive about the Holy Qur'an in September 2010 and had talked of burning it, but had desisted at the time due to some pressure. However, two days ago, he committed this foul act. He justified it by calling on a [so-called] 'jury' of 12 people in which a Muslim Imam represented Islam. However, after 6 hours the jury decided that the Holy Qur'an, God forbid, promotes violence and this was cited as the reason why they burnt it. Hudhur said they act as both the perpetrator and the judge themselves. This particular priest does not have any standing in the USA. His congregation numbers in a few hundred. He has committed this terrible act for cheap publicity which the media is fanning simply to increase their own circulation. Analysts are saying that in spite of media reporting it, the news item has not attracted attention. Council on American-Islamic Relations was asked to comment on this but they declined, saying they did not wish to give the man seeking his fifteen minutes of fame any more publicity. Hudhur said such dreadful acts have always been committed against Islam and even if they are perpetrated publically or privately, they are hurtful to a true believer. However, the reaction should not be to put a price on the person's head, as some have done, or take out demonstrations and cause damage to one's own country. The correct reaction to such matters should be to present such a picture of the Qur'an through one's word and deed that the world itself condemns the perpetrator. Giving example of acknowledgement of the excellence of the Holy Qur'an by non- Muslims, Hudhur said that in his book 'History of the Intellectual Development of Europe' John William Draper writes that it is an erroneous concept that the advancement of the Arabs was with the use of force. He wrote that force cannot alter one's conscience. He wrote that the Qur'an articulates its objective in an excellent manner. Explaining the Quranic verses recited at the start, Hudhur said the Holy Qur'an has drawn a clear picture of these people. They are similar to the pagans of Arabia. Such people have always been around and will continue to be around who, in spite of elucidation of every aspect of the Holy Qur'an, they will continue to raise objections. Rather than open their eyes, the elucidation drives them away from this beautiful teaching. As the verses expound: '...increases them in aversion...' whereas for the believers it is: '... a healing and a mercy...'. Hudhur explained that one's view is in accordance to one's nature, some will always have a jaundiced view. The Qur'an states in its very beginning that it is a '...guidance for the righteous...' (2:3). Its beautiful teaching, which is superior to all the earlier

teachings will only be evident to those who have Taqwa (righteousness) and it will give guidance to those who have fear of God. We are not concerned that their disrespectful stance will, God forbid, harm the Qur'an. God has taken the responsibility of safeguarding it Himself. The above verse 17:83 calls the Qur'an 'a mercy' and indeed it will always facilitate mercy. If the verse 17:83 is linked with the one before it, the message is that of glad-tiding for believers: 'Truth has come and falsehood has vanished away…' (17:82) The honour of the Qur'an cannot be maintained by putting price on heads and wrongful demonstrations. A true believer proves the superiority of the Qur'an by practicing its beautiful teaching. When this teaching will become evident to the world, God's decree will manifest to be a mercy for believers and a balm for injured hearts. The triumph of the Qur'an will be a triumph of the believers. Hudhur said, we as the followers of the Promised Messiah (on whom be peace) are not particularly concerned with the vulgar antics of these people. The Promised Messiah (on whom be peace) was sent to once again spread the message of the Holy Qur'an. It states: 'Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign, the Holy, the Mighty, the Wise. He it is Who has raised among the Unlettered people a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance; And among others from among them who have not yet joined them. He is the Mighty, the Wise.' (62:2-4). Hudhur said in the first phase, God sent the Holy Prophet (peace and blessings of Allah be on him) who, with this teaching, brought a revolutionary change in the extremely deteriorated condition the world was in. He purified those who were ignorant and would get blood-thirsty like animals on trifle matters with this teaching. From the animal-like state these people became human, and then became knowledgeable humans and ultimately became godly people. In the current age, God's mercy and grace sent the ardent devotee of the Holy Prophet (peace and blessings of Allah be on him) to recite the Qur'an and guide and thus increase people in faith. He gave us awareness of this Divine Book and explained how it is a healing and a mercy for us. He told us about the hidden pearls of wisdom of the teaching of the final Shariah. Thus was God's favour on believers, fulfilled in the person of the Promised Messiah (on whom be peace) as prophesied by the Holy Prophet (peace and blessings of Allah be on him). Hudhur read an extract from the writings of the Promised Messiah (on whom be peace) to further expound this. He wrote: 'The claim of the Christian missionaries that the Qur'an does not set forth anything new on the Unity of God and on Divine commandments which is not contained in the Torah, is altogether false. An ignorant person reading the Torah might fall into the error that it sets forth the Unity of God, and directions with regard to worship, and the rights of mankind, and that there is nothing new which has been set out in the Qur'an, but only a person who has not pondered the Word of God would fall into this error. There is a great part of matters Divine that finds no mention in the Torah; for instance, it does not mention the finer stages of the Unity of God. The Qur'an discloses that the Unity of God does not mean merely that we should not worship idols, or human beings, or animals, or the elements, or heavenly bodies or satans, but that the Unity of God has three stages. The first stage of the Unity of God is for the common people who desire to be delivered from the wrath of God Almighty. The second stage is for those who desire to be closer to God than the common people. The third stage is for those special ones who desire to achieve closeness to perfection. The first stage is that no one should be worshipped except God, and that one should refrain from the worship of everything that is limited and created, whether it is on the earth or in heaven. The second stage of the Unity of God is that in one's own affairs and in the affairs of others, God Almighty should be regarded as the true force and that means should not be so emphasised as to become associates of God. For instance, to say that had it not been for X one would have suffered a certain loss, or that if it had not been for Y, one would have been

ruined, would amount to shirk, if by such pronouncements it is meant that X and Y truly possess some power. The third stage of the Unity of God is to exclude the desires of one's ego from one's love of God Almighty and to devote oneself entirely to His Greatness. Such Unity of God is not to be found in the Torah. Also there is no mention of salvation or hell in the Torah, except some slight indications here and there. In the same way, there is no detailed mention in the Torah of the perfect attributes of God Almighty. Had the Torah contained any Surah like the one in the Holy Qur'an: 'Say, 'He is Allah, the One; Allah, the Independent and Besought of all. He begets not, nor is He begotten; And there is none like unto Him.' (112:2-5) then perhaps the Christians might have refrained from the worship of a creature. Also the Torah has not set forth the degrees of rights but the Qur'an has set forth this teaching also in perfection. For instance, it says: 'Verily, Allah requires you to abide by justice, and to treat with grace, and give like the giving of kin to kin; (16:91)Allah enjoins equity, benevolence and graciousness between kindred. This means that our sympathy with mankind should be prompted by natural eagerness and not by any motive of seeking acknowledgement, as for instance, a mother has sympathy for her child. The Torah also fails to establish the existence of God and His Unity and His perfect attributes on the basis of reason, but the Holy Qur'an has established all these doctrines and the need of revelation and Prophethood with arguments based on reason, and by stating everything in a philosophic way, has made it easy for seekers after truth to appreciate it. These arguments are put forth in such an excellent manner in the Holy Qur'an that it is not within anyone's power, for instance, to put forth any argument on the existence of God which is not contained in the Qur'an. A strong argument in support of the need of the Holy Qur'an is that all the previous Books beginning with the Torah and ending with the Gospel are addressed to a particular people, namely, the children of Israel and state in clear words that the directions contained in them are not for the general benefit, and are limited to the children of Israel. But the Holy Qur'an aims at the reform of the whole world and is not addressed to any particular people but states plainly that it has been revealed for the benefit of the whole of mankind and that the reform of everyone is its purpose.' ['Kitab ul Bariyyah', Essence of Islam, Vol. I, pp.468 - 471] Hudhur said this is but a glimpse of what the Promised Messiah (on whom be peace) explained about the superiority of the Qur'an. Ahmadis are fortunate, indeed can be called fortunate only when they try and adopt this teaching and show the luminous teaching to the world about which they raise objections. Then alone will we be rightfully counted among the latter-ones. Hudhur said in one of his sermons he had cited the German Jama'at as an example of holding exhibitions in various venues, including church halls, on the Holy Qur'an that had had positive results. Hudhur said his inference was that Jama'ats in other countries too should hold such exhibitions; however, this was not done. If an exhibition had been organised in USA, media, which is drawn to Islam these days would have referred to us along with referring to this bigoted man. Although the US Jama'at has extensively worked on the peace leaflets and has held seminars, and has worked well, which has been covered by the media, but exhibitions have not been organised as they should have been. A believer's task is to keep an eye on every front. Media as well as the public will be drawn if exhibitions are organised in hired halls, in USA as well as other countries. Due to the negative impression people have formed about mosques they have reservations about coming to events there. So, if halls are hired and proper exhibitions are held with posters and banners depicting the teachings of the Qur'an and copies of the Holy Qur'an with translation beautifully displayed. Due to the attention to Islam, some people are writing in positive light as well, often they report accurately about our Jama'at. God knows what their intention is but we should take advantage of this. Although we set up stalls and participate in general exhibitions but those are not covered by the media. If we organise separate exhibitions they will nevertheless have impact. Hudhur said our detractors talk a lot about

Jihad and 'Qitaal' but do not mention what are the conditions under which fighting is allowed in Islam. These are ploys of Dajjal (antichrist) that are manoeuvred by certain people from time to time to harm Islam. A definitive antidote of this is required and for a definitive antidote continuous effort is required. The Ahmadiyya Community alone can truly pay the dues of this. The extract from the writings of the Promised Messiah (on whom be peace) informs us of the significance of the teachings of the Qur'an and indeed no other book has given as much emphasis as the Qur'an does on justice. It states: 'Allah forbids you not, respecting those who have not fought against you on account of your religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allah loves those who are equitable.' (60:9). It also states: 'O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do.' (5:9). The Qur'an also states: 'And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the proud and the boastful,' (4:37). Hudhur explained that the verse 60:9 commands to extend virtue to those who do not bear enmity. The verse 5:9 enjoins to be just and fair even to the enemy and not to respond to his foul act with a foul act. The verse 4:37 commands good treatment of everyone, from one's parents to every human being, so that peace is established in the world. Such is the supremely excellent teaching of Islam which is the guarantee of peace in the world, as opposed to the step taken by the bigoted priest. Whenever we see wrong reaction as regards Islam, the Holy Prophet (peace and blessings of Allah be on him) and the Holy Qur'an, our task is to first correct our own practices and then spread the teachings of Islam in the world.

Editorial *Continued from Page 2*

men and women are anatomically different and the question of equality in this regard becomes irrelevant. It is only women who can produce children and men cannot. If this basic point is ignored then such a society would fail to establish a healthy equilibrium. Advocates of liberalism and sexual freedom only lay emphasis on one point - they focus on the question of why same sex relationships are not permissible in the same way as heterosexual relationships. It is obvious that the concerns of such people are only focused on achieving sexual gratification. On the other hand, nature never desired sex as its ultimate goal. The ultimate object is reproduction and propagation so that a society can be built on the basis of love and peace. Islam does not restrict the family unit to a relationship between husband and wife but it also strongly emphasises building a larger family on the basis of blood-ties, love and mutual respect. Uncontrolled promiscuousness would only lead to decadent society promoting psychological conflicts, rebellions, hate, crime and a sadistic attitude. This would make any society a living hell. Regardless of one's belief in God, religion or having a strong economical set up, sexual anarchy would lead to the establishment of a decadent society which no civilisation can afford.

Dars ul Quran *Continued from Page 3*

his preaching has not had the desired effect, he should not get discouraged and think that his preaching was defective, but should continue his noble work without slackening, leaving the result to God, because He alone knows who is deserving and destined to be guided to the right path.

As Islam was to spread abroad and was to be preached to the people who claimed to possess revealed Scriptures, Muslims have been told in this verse that a much more difficult task lay ahead of them. While dealing with idolaters it was easy enough to refute idolatry, but in the case of "the People of the Book" the excellence and superiority of Islamic teaching will have to be proved regarding details and auxiliary matters also. Hence the admonition given above.

An Elementary Study Of Islam

A lecture delivered by Hadhrat Khaliftul Masih IV (May Allah have Mercy on him)

In University of Seville, Spain on 12th March 1990

Part I

I consider it a singular honour that the Department of Islamic Studies, Seville University has thought it fit to invite me here this evening to address you on the fundamental teachings of Islam. Before I came, I was advised that I should speak on the basics of Islam, so that the students who are not well versed in this subject and who have only an elementary knowledge should be able to understand. That surprised me indeed. It surprised me in the first place because I was expecting university students to have fared better. Secondly, I was surprised because Spain has a long history of contact with Islam. Yet for it to have lost that contact so completely as to have erased even the faintest impression, is astonishing indeed! Here I am today to introduce to you the basic teachings of Islam.

When I visited Spain in 1982 to inaugurate a mosque built by the Ahmadiyya Community, which incidentally, was the first mosque to be built here after a break of five hundred years, many eyebrows were raised. During my press conference I was repeatedly confronted with the same questions as to why we should come to Spain. What was the purpose? Was there any sinister motive attached to this exercise? Haven't we had enough of Islam? Should we take it to be a new form of the invasion of Spain? My reply to all such questions was: 'Yes, I have come to invade Spain, but not with the intention of winning territories by the sword, but to win hearts with a message of love and" persuasion.'

That reply still holds good. We as a community in Islam are not built on the same pattern as the commonly perceived image of Islam on the reflecting mirror of the so-called fundamentalists. Today, therefore. I will endeavour to present Islam to you not with reference to the Muslim behaviour in different countries, but with reference only to the basic teachings of Islam found in the Divine book, the Holy Quran, and the conduct and traditions of the Holy Founder of Islam.

Islam means 'peace'. Therein lies the soul and spirit of Islam. It is ironical that this religion of peace is understood today in the West as the religion of war, terrorism, chaos and disorder - while in reality Islam is not only peace in name, but peace pervades all its teachings, and works as the key to its understanding. If translated literally, the second meaning of the word Islam is 'submission'. So the words 'peace' and 'submission' create a complete picture of Islam. While peace is in relation to the Muslim's attitude to his fellow human beings and also in relation to the deep content he finds in Islam, the word submission describes the attitude of the Muslim to God. So, in one single word, the entire philosophy of this religion is summed up. It is interesting to note that according to Islam, every true religion must have these two requisite features to indicate its divine origin. All religions, according to Islam, endeavoured to bring man back to his creator on the one hand, and to establish an ideal relationship with his fellow human beings on the other.

Islam has five fundamental articles of faith, which must be professed by everyone who desires to become a Muslim. Although Islam is already divided into many sects - like all other religions - on this issue there are no two opinions. By whatever title the sects are recognised, be they Sunnis or Shi'ites, all believe in these five fundamental articles.

The first of these is to firmly believe in the absolute oneness of God. It is a Unity which is unsplittable and indivisible, and one which cannot be multiplied or compromised in any form

The second article relates to the belief in angels. Although there are varying opinions among Muslims about the concept of angels, nonetheless all Muslims

believe in the existence of angels.
The third article relates to belief in the books. The books in religious terms refer to such divine scriptures as contain a new teachings and bring a new religious law. They are mentioned after the angels because most often revelation is transmitted to man through the agency of angels, who play a central role in carrying the divine message to the messengers. Angels have many other tasks to perform, but of that we will discuss later.
The fourth article relates to the messengers or prophets, who sometimes bring a new code of life and a new law for a specific people in a specific age, and who sometimes are sent only for the purpose of reform.
The fifth and last article of faith relates to the Day of Judgement. It also implies that every human being will be raised after death in some form, and will be held answerable to God with regards to the life he had led here on earth.
These are the five fundamentals of Islam. However, according to some there is a sixth constituent of Muslim belief included in the fundamentals by the Holy Founder of Islam, and that is belief in divine decree.
Let us now turn to a more detailed study of these articles one by one.

THE BELIEF IN THE UNITY OF GOD

This seems to be a rather simple and elementary concept. It should not be difficult for anybody to understand the oneness of God, and there the matter seems to rest. But in fact there is far more to this than meets the eye. When one examines the concept of Unity in depth, the entire world of religion seems to revolve around this pivotal point. This belief influences man's life in all its aspects. It also implies the negation of all else but God. So belief in the oneness of God is not the end-all of belief, but all other beliefs spring from this fountain-head of eternal truth. This also delivers a message of liberation from all other yokes and releases man from all obligations except such as are born out of his submission to God.

This article has been further elucidated from different angles, both in the Holy Quran and the traditions of the Holy Prophet of Islam. For instance, the declaration 'La haul wala quwata illa Billah' (There is no all-encompassing power except Allah) opens up new windows for a deeper and wider understanding of Unity. It negates all fears other than the fear of God. The second part of the same brings to the focus of attention another very important aspect of Unity, i.e. that the power to achieve good is solely dependent on God, and that He is Master of all sources of strength and energy. Hence while the first part relates to the negative aspects of power, the second part relates to the positive.
In application to human actions, intentions and motivations etc., these two forces are all-encompassing. Man's intentions and his subsequent actions are always guided and controlled either by fear or hope, and there is no exception to this rule. Those who do good deeds do so out of fear and hope, and those who indulge in vices are motivated by the same. The fears of non-believers belong to the negative ungodly category, and they shape their lives in accordance with these worldly fears. Sometimes they are afraid of earning the displeasure of monarchs and authorities, sometimes they are afraid of society in general or of despots and bullies. Again, sometimes they act evilly out of a fear of poverty and loss etc. So, in a world full of vices, a large part of human actions can be explained with reference to these fears.
The belief in Unity dispels these fears altogether and brings to one's mind the importance of the fear of God, which means that one must not be afraid of the displeasure of the ungodly, but should always endeavour to avoid displeasing God, and shape one's life according to that fear alone. In the positive sense, the same applies to all human motivations and consequent actions. Man always lives by some motive to please someone, himself being no exception. In fact, more often than not, he works to please himself even at the cost of those who are otherwise dear to him.
A more exaggerated form of this attitude renders man a worshipper of his own ego. To achieve his purpose,

man has to please those on whom his pleasures depend. As such, again he has to constantly strive to win the favours of monarchs, authorities etc. What we are describing is the worst form of slavery. The hopes and fears of a slave are completely dependent on the whims, pleasures and displeasures of his master. But a godless man has not one master alone. Every other human being in relation to his personal interests can play as God to him. If you analyse the ultimate cause of social, moral or political evils, it is such human worship which destroys the peace of man's mind, and society as a whole begins to deteriorate endlessly.

From this point of view, when you cast another glance at the fundamental declaration, that 'there is no God but Allah, the One and Only', all these fears and hopes relating to objects other than God are dispelled, as if by the waving of a magic wand. In other words, by choosing one master alone, you are liberated from slavery to all others. To be a slave of such others as are themselves slaves to numberless gods is a poor bargain indeed. But that is not all. The gods that such people worship are many a time products of their own imagination, which can do them neither good nor harm. Most men, on the other hand, worship nothing but mortals like themselves, their own egos being supreme among them all. Hence each of them bows to numberless egotistic gods, their interests being at clash with each other, creating a situation which is the ultimate of chaos.

The Islamic concept of Unity also inculcates in man the realisation of the oneness of the human species, and does away with all such barriers as divide man into racial, ethnic and colour denominations. This gives birth to the universal concept of equality in Islam, which is its distinctive feature. Hence from the vantage point of God. All human beings, wherever and in whichever age they were born, stand equal in His sight. As will be demonstrated shortly, it is this fundamental which gives rise to all other fundamental beliefs and doctrines in Islam. As briefly mentioned before, Islam's doctrine of Unity is absolute and unsplittable; it has no room for adding to the Godhead in any form. He has neither a father nor a mother, nor has He a spouse. For Him to give birth to sons and daughters is inconceivable.

Another important aspect of Unity of God as presented by the Quran relates to absolute harmony in His creation. It is this harmony concept which appealed so strongly to Einstein. He was compelled to pay tribute to the perfect symmetry in nature, which according to him required the oneness of creator. He was a scientist, and his perception of that harmony was limited to the material universe. But the Holy Quran speaks of the harmony in creation in all its possible applications. The Holy Quran claims that within nature, as created by God, and within the divine books revealed by God, there is no disharmony; that there is complete concurrence between one area of God's creation and another, and between one book and the other.

It goes further to declare that there is perfect consistency between the Word of God and the Act of God, and that there can be no contradiction between nature and the divine word as revealed to His prophets. This subject is beautifully expressed in the first five verses of Surah Al-Mulk, and is also taken up in many other verses of the Quran from various angles.

Coming to individuals, the belief in Unity plays a very important role in the education and upbringing of humans. It requires a consistency between man's views and actions, a consistency between his relationship with God and his fellow beings, thus binding creation in a single chain of unbreakable unity. This can be better understood by bringing to focus the practices of some so-called religious people, who preach hatred for one section of human society against another in the name of the one and only God. The principle of Unity of God is at variance with this practice, and as such does not permit people to create divisions between God and His creation and within the creation of God.

ANGELS

The existence of angels is a universally accepted doctrine in different countries and different religions. However, they are sometimes discussed under other titles, the distinction being only one of nomenclature.

Similarly, the nature of angels is understood differently among the followers of different religions. Islam speaks of angels as celestial beings of a spiritual nature who have their own entity as persons. The major role they play is the transmission of messages from God to human beings. But they are misunderstood by many, even within Islam, as having human shape or some shape and form, which in fact is an inseparable idea from that of material existence. Matter must have shape and a well defined boundary. But spirit lies beyond the five dimensions of man's understanding. One can only believe in the existence of spirit if he is a religious person; otherwise it is beyond his reach to conceive the shape and form of spirits. Perhaps to resolve this problem and to make it easier for man to visualise angels, they are sometimes mentioned in religious books as appearing to holy people in the form of human beings. Not only that; they are also known to have appeared to some messengers of God in the form of certain birds. The Holy Ghost appeared to Jesus in the form of a dove:

"As soon as Jesus was baptised, he went up out of the water. At that moment heaven opened, and he saw the Spirit of God descending like a dove and lighting on him." (Matthew 3:16)

These various references found in religious books were perhaps largely responsible for the misperceptions about the form and nature of angels prevailing among the adherents of various religions. Out of angels, in some religions, deyotas and gods were created, while the original books may have only mentioned them as agencies specifically created by God for performing certain tasks in the universe; of this we have ample evidence in many divine books. So, it is not unlikely that some people misunderstand the significance of these statements and start treating angels as junior partners of God.

Let us now try to comprehend the nature of angels with reference only to the Quran and the traditions of the Holy Prophet of Islam, and not with reference to commonly held views. According to the Quran, the entire material universe as well as the entire religious universe is governed by some spiritual powers, which are referred to as angels. Although some angels are referred to as single persons - such as Gabriel, Michael or Israel - they in fact do not work alone. For each function there is one leader or one supreme angel who governs that function and under him work a host of angels, who are referred to in the Holy Quran as the Junoodof the Lord. Whatever they do is completely subject to the will of God and the design that He has created for things. They cannot make the slightest deviation from the set course of functions allocated to them, or from the overall plan of things made by God.

According to the Quran, for each human being two angels are appointed to record good deeds and misdeeds, as the case may be. In this way the task of the angels is to organise the most intricate and profound system of recording. It does not mean that each has a book in his hand, jotting down in it whatever he observes. In fact, angels are responsible for a very complex system of registering the effect of man's deeds on his soul and personality so that a good man develops a healthy soul and a bad man breeds an unhealthy one.

The soul as it is takes shape in every man till his death, needs a conscious organiser who transfers the effects of human thoughts, actions etc. to the soul. This is an intricate process not fully comprehended by man. However, we do partially witness this in the case of criminals acquiring a different visage from those of noble conduct. It is not at all impossible for anyone to observe such a difference, although it cannot be described in terms of black and white or other material terms. In fact, the administration of the huge universe, right from its inception through the entire course of the billions of years of its evolutionary history, requires an enormous organisation of constant attention and control. This is performed by innumerable angels, who literally govern the vast universe and its intricate system of laws, as agents of God,

As far as the traditions go, we can comprehend to a degree the versatility of angels in being able to materialise in various forms or apparitions, which have no relation to their real form or existence, which is beyond man's comprehension and has different

dimensions from those known to us.

Once it is reported that a stranger suddenly entered the mosque where the founder of Islam was sitting along with his companions. This man approached the assembly, sat respectfully in the front row, and started to ask questions regarding the nature of Islam. Having finished his list of questions, he took leave and departed. Those present were amazed because first this man was a complete stranger who must have travelled some distance to reach the mosque. In small townships the knowledge of such visits does not remain a secret, and everybody seems to know who has arrived and for what purpose. In his case, the arrival was so sudden that it appeared mysterious. Secondly, there were no marks of a journey on his bearing or his clothes. A fresh looking gentleman, he was of immaculately clean dress. Moreover the manner in which he began to ask questions without any introduction, and his abrupt departure, was extremely unusual to say the least.

Before the companions of the Holy Prophet could say anything, the Holy Prophet himself informed them that the person had actually been the angel Gabriel, who had asked the leading questions so that the companions become acquainted with the facts contained in the answers given. Some companions ran out of the mosque to meet the angel in disguise, as they thought, but there was no trace of him anywhere. No-one in the township admitted to seeing such a man. As this incident is reported in the highly authentic books of tradition, we can safely infer that angels sometimes appear in ordinary human form for the purpose of discharging sundry errands. We find mention of angels in many other traditions, particularly in relation to the battles of Badr and Uhad, but it would be inappropriate perhaps to enter into a lengthy discourse on this issue.

As against the Quranic view explained above, almost in every country the commonly held view about angels among followers of various religions is more on the pattern of fairy tales than of them belonging to a celestial form of existence. They are said to have wings like birds or fairies, flapping them about as they fly from place to place. This misconcept is perhaps born out of over much literalising of religious terminology, which is cryptic and has, most often, metaphorical allusions. Thus we also find mention in the Holy Quran of wings in relation to angels, which speaks of them as having wings in twos, threes and fours:

All praise belongs to Allah the Maker of the heavens and the earth, Who employs the angels as messengers, having wings, two, three and four. *Surah Al-Fatir (Ch. 35: V. 2).*

The Holy Quran has a very special style of elucidating all such passages where there lies a danger of obscurity - it does this with the help of other similar usages. About the wings, for instance, we also find these mentioned in relation to a son's attitude towards his elderly parents. Building this subject, the Holy Quran admonishes the son to lower his wing of mercy over his parents, as they brought him up from the time of his infancy. 'Wing' only means attributes and powers, and we believe it is in this sense that wings are attributed to angels, or to persons claiming divine manifestation from among the various religions. For instance, in Gita, Krishna is known to have possessed four arms instead of two. There the extra pair of arms serve the same purpose as the wings found in other divine books.

Angels are responsible for controlling and maintaining the laws of nature. Virus and bacteria are governed, organised and maintained by specific angels, who work in harmony with each other to maintain a perfect balance. Similarly, eco-systems are not accidental or chaotic, but are regulated by the invisible, spiritual beings that we call angels.

The Case of The Fallen Angel

There is another very much misunderstood episode concerning Satan. It is said, and it is believed, that prior to his fall he belonged to the category of angels. The Holy Quran rejects this view and presents Satan as possessing a fiery nature, thus belonging to such forms of life as are created from fire, for example the Djinn.

(To be continued in part 2)

Persecution of Ahmadi Muslims in Pakistan

Press Release

It is with great sadness that the Ahmadiyya Muslim Jamaat confirms that earlier today, a well known and respected Ahmadi Muslim, Mr Maqsood Ahmad (58), was martyred in Nawab Shah, Sindh after a sectarian attack. This latest attack comes just days after another Ahmadi Muslim, Mr Chaudhury Muhammad Akram was also martyred in Nawab Shah.

Just after 2pm local time Mr Maqsood Ahmad was stopped by unknown assailants in the Mohni shopping area and they started firing at him. Due to the severity of the attack, Mr Maqsood Ahmad died instantly. The deceased had been in the area on routine business in his capacity as a salesman for a private medicinal company.

The deceased lived in Rabwah but regularly travelled to Nawab Shah for work purposes. Because of his regular visits he had become well known in the area where he was attacked. For some time he had been receiving various threats, whilst one of his clients had also been intimidated and told to stop dealing with Maqsood Ahmad because he was an Ahmadi Muslim.

The spokesman for the Ahmadiyya Muslim Jamaat, Abid Khan said:

"Hatred against the Ahmadiyya Muslim Jamaat in Pakistan continues to spread and leads to such tragic incidents. Hatred and persecution of any organisation or group must be condemned by all those who believe in peace and tolerance. Such attacks serve only to destabilise society and to spread discord."

The International Community, Media and Human Rights organisations are all urged to take action to safeguard the basic human and civil rights of Ahmadi Muslims both in Pakistan and in other countries where they face discrimination. In an era where freedom of religion and belief is accepted as a basic human right throughout the world it is of disbelief that anti-Ahmadiyya legislation is still active and indeed still being enforced in Pakistan.

Report by Times:

The day was in the words of Charles Dickens, "…one of those March days when the sun shines hot and the wind blows cold; when it is summer in the light, and winter in the shade", and there all the tears of yesterday and tomorrow were shed once again_

Spring is supposed to be the season of renewal. It is the time of year when nature's life cycle begins again and the world heaves with the verdant breath of future promise. The ancient Mesopotamians ushered in the season with the festival of Akitu that celebrated the cutting of barley. In more recent times, spring festivals have become as abundant and vibrant as the fruits, flowers and harvests they extol. But, in our topsy-turvy age, the nascent Pakistani spring of 2012 has been harsher than the bleakest arctic winter for the country's Ahmedis. Life has given way to death, and joy has once again been consumed by the unholy shadow of bereavement. Last Wednesday, Maqsood Ahmad became the second Ahmedi to be killed in Nawabshah within the space of ten days. Two motorcyclists assailed him in the busy Mohni Baazar and shot him dead at point blank range. He was 58 years old. This is just the latest harrowing episode in the decades-long persecution Ahmedis have suffered in a country that they helped build from its foundations.

We have been here too many times before. The constitutional amendment enacted by Zulfiqar Ali Bhutto in 1974, which declared Ahmedis to be non-Muslims, opened the way for a total moral collapse of society that has led us to where we are today. What more is there to say, amidst the many shameful silences, which has not already been said? There is no fresh perspective to the debate, no alternative, no middle ground, no tolerance, no quiet revolution in the hearts of the people and, therefore, no compromise or peace. So far, if we have learnt anything, it is that there are no limits or bounds that prejudice will not cross. And having observed this lesson, willful impotence is the choice most have opted for.

(Thanks to The DailyTimes: by Usman Ahmad)

National Aamla Majlis Ansarullah UK 2012

Hazrat Khalifatul Masih v (*May Allah support him with His Mighty Help*) has very graciously approved the National Aamla of Majlis Ansarullah UK for 2012, as follows. May Allah enable all the members to fulfill their responsibilities to the best of their abilities. Aameen.

Ch Waseem Ahmad
Sadr Majlis Ansarullah UK

NATIONAL AAMLA MAJLIS ANSARULLAH UK 2012

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Naib Sadr Safe doem	Dr.Ch. Ijaz-ur-Rehman
Naib Sadr	Mirza Abdul Rasheed
Naib Sadr	Ch. Rafiq Ahmad Javed
Naib Sadr	Zaheer Ahmad Jatoi
Muavin Sadr	Sheikh Rafiq Ahmad Tahir
Muavin Sadr	Amir Anees
Muavin Sadr	Muzzafar Ahmad Chatha
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Qaid Tarbiyyat	Dr. Mansoor Ahmad Saqi
Add. Qaid Tarbiyyat	Dabeer Ahmad Bhatti
Qaid Maal	Ch. Abdul Mannan Azhar
Add. Qaid Maal	Naseer Ahmad Zaffar
Qaid Tabligh	Mian Abdul Wahab Mehmood
Add. Qaid Tabligh	Shakil Ahmad Butt
Qaid Talim	Mian Abdul Sami Omar
Qaid Ishaat	Mahmood Ali Mirza
Qaid Isaar	Abdul Azeem Khan
Add. Qaid Isaar	Fiaz Ahmad Malhi
Qaid Talimul Quran	Mohammad Ishaq Nasir
Qaid Tehrike Jadid	Nauman Ahmad Mahmood
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Zaeem-e- Aala Baitul Noor	Rana Abdul Latif
Regional Nazim North East	Ghulam Rabbani
Regional Nazim North West	Dr.Tanveer Arif
Regional Nazim Scotland	Mahmood Ahmad Malik
Regional Nazim Midland	Syed Imtiaz Ahmad
Regional Nazim South West	Munawer Ahmad Mughal
Regional Nazim Hertfordshire	Mohammad Rafiuddin
Regional Nazim East	Pir Basharat Ahmad
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ANNOUNCEMENT
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Qualifications: Minimum qualifications for the candidates are six GCSE, three A-Level or equivalent with C grades or 60% marks.

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Medical Report: The applicants MUST submit a detailed medical report from the GP with whom they have been registered.

Written Test and Interview: The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. However, candidates will be judged for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah.

Procedure: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- A detailed medical report from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- 2 passport size photographs.
- The spellings of the name must be the same as in the passport. Any change must be accompanied by the certification for that change.

LAST DATE: The application for the 2012 entry MUST arrive by 30th June 2012. Applications received after that will not be considered.

Applications should be addressed to:

THE PRINCIPAL
Jamia Ahmadiyya UK
2 South Gardens
Colliers wood, London
SW19 2NT

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New Testament Examined

By Muhmamad Ahmad Umar

Part IV

(10) Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, why art thou alone, and no man with thee? (I Samuel 21: 1)

And he said unto them, Have ye never read what David did, when he had need, and was .an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him. (Mark 2: 25-26)

Mark recorded one statement of Jesus in which he referred to a verse from the Old Testament (I Samuel 21: 1). David went to Nob and there he met the high priest. Both of these statements do not agree in details. The name of the high priest is different, and according to the first statement, David was reported to be alone, whereas, in the second statement he had people with him.

(11) And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Matthew 19: 28)

Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

(John 7: 33-34)

In the first statement, Jesus told his disciples that they would sit beside him on twelve thrones judging the twelve tribes. In the second statement, he informed them that they would not find him because they would not be able to come where he was going.

(12) Jesus was a well-known person in Jerusalem. He used to go to the synagogues and to temples to preach. On many occasions, he created quite an uproar and interrupted the normal proceedings in the temples. (We are not judging his actions, merely reporting them):

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; And would not suffer that any man should carry any vessel through the temple. And he taught, saying, unto them, Is it not written, My house shall be called of all nations the house of prayer? But ye have made it a den of thieves. (Mark 11: 15- 17)

And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of the money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my father's house an house of merchandise. (John 2: 13- 16)

The Jews knew him very well, and they questioned him on many occasions and on different matters. See John 1: 19- 21. He showed many miracles and cured many who were sick. He fed thousands of people and a multitude of people followed him wherever he went.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were

lunatic, and those that had the palsy; and he healed them. And there followed him great multitude of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordon.. (Matthew 4: 23-25)

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. (Matthew 21: 8-11)

In other words he was a well known person among the population of the area. We are told that Judas Iscariot, one of his disciples betrayed Jesus. And he that betrayed him had given them a token, saying, whomsoever I shall kiss, that same is he: take him, and lead him away safely.

(Mark 14: 44, also Matthew 26: 48).

But how exactly did Judas betray Jesus. Mark and Matthew here give the impression that Jesus was some unknown person and Judas pointed him out by kissing him, which is against the facts. When Jesus was apprehended, he spoke to the leaders of the Jews:

Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. (Luke 22: 52-53)

It means that Jesus was well known among the high-ranking Jews as well as among the common people. The story of his betrayal has a twist, which does not appeal to common sense.

(To be continued in part V)

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TABLIGH ACTIVITIES IN THE REGIONS DURING JAN/FEB 2012 BY MAJLIS ANSARULLAH UK

By the grace of Allah the Majalis are working towards the extensive programme of Tabligh in villages and cities. A brief summary of these activities for the months of Jan and Feb 2012 in the regions is presented here. May Allah accept the efforts of all those who took part and reward them abundantly. Amin!

Region	No of Majalis	Village Activities						City Activities				Overall		
		No. of Visits	No. Mil. leaflets given Door to Door	No. of Village Stalls	No. of Mixed Lit Distributed	No. of Exh / QA	No. of Guests in QA	No. of Stalls	No. of Mixed Lit Distributed	No. of Q/A & Exhi	No. of Guests in QA	No. of Contacts	No. of Ansar Participated	No. of Baits
London	10	17	4,073	11	288			25	571	2	330	12	113	
Baitul Futuh	10	11	1,450	2	66			18	810			14	107	
Baitun Nur	10	14	975	11	1,073			25	2,122	1	35	23	124	3
East	8	14	1,750	1	300				40	2	44	20	40	
Herts	5	4	660		6				383	5	357	37	28	
Islamabad	7	6	508		90								20	
Middlesex	7	4	950	1	7			5	65	3	623		22	
Midlands	11	11	2,116	1	67			7	500			6	29	
North East	11	38	9,192	2				2		4	10		89	1
North West	6	6	286		6				375	3	57	14	41	
South	7	3	417			1	5	9	742			7	33	
South West	3	3	425	1				5	402				26	
Scotland	2	1												
TOTAL	**97**	**132**	**22,802**	**30**	**1,903**	**1**	**5**	**96**	**6,010**	**20**	**1,456**	**133**	**672**	**4**

Majalis who took part in Tabligh Activities		
London	Village Visit:	Inner Park(2), Mosque(2), Mosque West, Putney, Raynes Park(2), Wandsworth, West Hill(2), Wimbledon, Wimbledon Park(5)
	City Stall:	Inner Park(2), Mosque(4), Mosque West(4), Putney, Raynes Park(3), Roehampton(2), Wandsworth(3), West Hill(3), Wimbledon, Wimbledon Park(2)
	City Exhibition:	Wandsworth(2)
Baitul Futuh	Village Visit:	Baitul Futuh, Cheam(3), Lower Morden, Morden, Morden South(2), New Malden, Surbiton, Worcestor Park
	City Stall:	Baitul Futuh(2), Cheam(3), Epsom, Lower Morden, Morden(2), Morden South, New Malden(6), Surbiton, Sutton, Worcester Park
Baitun Noor	Village Visit:	Balham, Colliers Wood(2), Deer Park, Earlsfield(2), Mitcham(2), Peckham, Tooting(2), Upper Mitcham(3)
	City Stall:	Balham(2), Clapham(2), Colliers Wood(3), Deer Park(2), Earlsfield(3), Mitcham(2), Peckham(3), Tooting(2), Upper Mitcham(6)
	City Exhibition:	Tooting Bec
East	Village Visit:	Barking(2), Gillingham(3), Havering(2), Newham(3), North London, Redbridge South, Redbridge North, Waltham Forest
	City Exhibition:	Barking(2), Gillingham(3), Havering(2), Newham(3), North London, Redbridge South, Redbridge North, Waltham Forest
Hertfordshire	Village Visit:	Luton, Stevenage(3)
	City Exhibition:	Watford(2), Stevenage(3)
Islamabad	Village Visit:	Islamabad(5), Woking
Middlesex	Village Visit:	Greenford(2), High Wycombe, Slough
	City Stall:	Greenford(2), Southall(3)
	City Exhibition:	Slough, Regional(2)
Midlands	Village Visit:	Birmingham E(2), Birmingham C(2), Northampton(2), Nottingham, Peterbrough(2), Walsall, Wolverhampton
	City Stall:	Birminham C(3), Birmingham E(3)
North East	Village Visit:	Bradford N(3), Bradford S(5), Huddersfield N(2), Huddersfield S(5), Keighly(4), Leeds(7), New Castle(3), Scuntrope(2), Sheffield(3), Spen Valley(4)
	City Stall:	Huddersfield N, Scunthorpe
	City Exhibition:	Spen Valley, Scunthorpe, Keighly, Spen Valley
North West	Village Visit:	Liverpool(2), Manchester North, Manchester South(3)
	City Exhibition:	Liver Pool(Lib), Liverpool (Quran), Manchester North
South	Village Visit:	Bexley, Lewisham, West Croydon
	City Stall:	Bexley, Lewisham, Norbury(2), Purley, Shirley, Thorton Heath, West Croydon(2)
	Village Exhibition:	Bexley & Lewisham
South West	Village Visit:	Bristol, Cardiff, Swansea
	City Stall:	Cardiff(4)
Scotland	Village Visit:	Glasgow

Names of Ansar who took part in Tabligh Activities during Jan/Feb 2012

London
Irfan Ahmad
Nasir Ahmad
Tariq Safdar
Ashfaq Ahmad
Basit Rana
Kalim A. Naeem
Mehmood Ahmad
Riaz Ahmad
Abdul Sami Qureshi
Adil Naeem
Agha Habeebullah
Anas Ahmad
Bisharat A Saroyya
Habeebullah
Hafeez Ahmad
Hafiz Qadeer
Ismatullah
M. Ahsan
M. Athar
M. Saeed
Malik Mahmood
Masood Ahmad
Mehfoozullah
Mirza Zaheer
Mumtaz Basharat
Naeem Raza
Rafi Naseer
Rana Basit
Saeed A Hashmi
Sh. Athar
Sheikh Azhar
Syed Zafar Mehmood
Tariq
Wasay
Zia Yaqoob

North West
Kamrul Akhtar Khan
Dr Hafeez
Dr M Tanveer Arif
Dr.Shamsuddin Mir
Faheem Ahmad
Iftikhar Ahmad
Iftikhar ul Haque
Irfan Waheed
Khalid Hayat
Manwar Ahmad Sehi
Mian Nasir Ahamd
Mustaque A Jaja
Rana Khuram
Rana Saleem Ahmad
Sajid Arian
Sheikh Bashir Ahmad
Sheikh Muzaffar A
Wakiullah Khan.
Wasim Ahmad
Wasim Hayat

Baitul Futuh
Kaleem Anjum
Mahmood Chughtai
Asif Mahmood
Dr Hameed Ullah Khan
Mirza Ijaz Ur Rehman
Mirza Khalid
Muhammed Akber
Nadeem Ahmed
Naeem Akhter
Nasir Qamar
Tanveer A Tabasum
Ayub Nadeem
Abdul Waheed
Amar Al Misky
Anwar Ali Nasir
Basharat Gaffar
Basharat Saeed
Bashir Ahmed
Bilal Ahmed
Ch Naeem Ahmed
Ch Tasnim
Farrugh Sheikh
Habib Bhatta
Haroon Baber
Idrees Ahmed
Irshad Iqbal
Khalid Mehmood
Khalid Safeer
Khawaja Abdul Gafar
M. Rathoor
Mansoor Rana
Mirza Rasheed
Mohammed Idrees
Mubarak Niazi
Mubeen Ahmed
Nabeel Ahmed
Naeem Ahmed
Najeeb Ahmed
Naseer Javed
Nasir Ahmed
Nisar Orched
Pasha Mile
Qamar uz Zaman
Rafiq Arif
Rana Mansoor
Saleem Bhatti
Shafiq Ahmed
Shahid Mehmood
Shariq Amar
Sheikh Saeed Ahmed
Syed Hasan
Tahir Bashir
Tahir Mehmood
Tayyab Ahmed
Tayyab Javed
Tokeer Ahmed
Waseem Bajawa
Zafar Ahmed Zafari

Baitun Noor
Rana Atta ullah
Abbas Ahmad
Amir Saleem Sadioque
Mohammad Azam
Mubarak A Qadiani
Naeem Ahmad
Naseer Abid
Naseeruddin Hammaniu
Naveed Nagi
Salah uddin
Tariq Mehmood
Abdul Shakoor
Abdul Shakoor Khan
Adam Sam
Ahmad Naseeruddin
Ashfaq Ahmad
Atta ullah
Habib ur Reman Ghaori
Hafiz Furqan Ahmad
Harun Asamoah
Ijaz Ahmad
Khalid Asim
M A Tahir
M Amjad
M Talha
Mahmood Ahmad
Mashood Ahmad
Mohamad Riaz
Mohammad Afzal
Mohammad A Tahir
Mohammad Amjad
Mohammad Noor
Mohammad Riaz
Naseem Tayyab
Quansah Sadique
Rasheed Ahmad
Sagheer Ahmad
Sarfraz Ahmad
Shahbaz Ahmad
Zafar Mahmood Noor

Midlands
Ghulam Abbas Baloch
Amir Sikander
Amjad Mahmood
Ch Habibullah
Dr Adeel Bajwa
Hassan Muhammed
Javed Ahmad
Mahmud Khan
M Nawaz Joya
Naseem Ahmad
Sohail Aslam
Sulayman Haydar
Tahir Dar
Waqar Ahmad

East
Daud Ahmad Goraya
Ijaz Goraya
Shahid Ahmad
Sabahuddin Najam
Shahid Ahmad Khan
Abdul Kadir
Adeel Asim
Akram Ahmad
Basharat Ahmad Pir
Col Shahid saLatif
Hossen Rehman
Ibrahim Asmoah
Iftikharullah
Kamaran Shahid
Khalid Jamil
Nasim Hayat
Naveed Ahmad
Abdul Wadood Khan
Saad Saud
Tahseen Ahmad
Zaheer Ahmad Malik
Zulfiqar Sheikh

Hertfordshire
Abdul Qayyum
Abdul Samad
Abdul Sami
Akram Khan
M Azam
M Rafiuddin
M Younas
Mubarak Ahmad
Munir Akbar Mahmud
Nasir Khokhar
Qaiser Daud

Islamabad
Abdul Basit Bhatti
Dr Rizwan Ahmad
Hameed Ahmad
Majeed Ameer
Majeed Jahlami
Mohammad A Naeem
Mohammed Mubarik
Naeem Ahmad
Tahir Nadeem

South West
Anwar Sheikh
Ch Tahir Saeed
Munawar Mughal
Sadat Ahmed
Inaitullah
Naseer Ahmed
Safeer Ahmed
Sheikh Barkatullah

Middlesex
Moudod Ahmad Rana
Rana Mashood Ahmad
Abdul Basit
Abdullah
Akram Khalid
Barkat
Hafizullah Shah
Javed Haider
Mubashir Bhatt
Muhammad Amar Rana
Umar Khan

North East
Arif Ahmad
Arshad Ahmad
Aziz Rahman
Mahmood Mir
Mubashir Shahid
Muhammad Akram
Mujeeb Ur Rahman
Shoaib Nayyer
Mubarak Tahir
Naseem Dar
Aejaz Ul Haq
Dr Bisharat
Dr Kamarudeen
Dr Sami
Farooq Sadiq
Munib Rahman
Nasseer Amini
Tahir Virk
Taliib Hussain
Wasim Ahmad
Zafar Butt

South
Khalid Bajwah
Asif Nadeem
Basharat Zirvi
Fazal Ahmad
Mirza Tanveer
Muhammad Azal
Muneeb ur Rahman
Nawaz M Awan

Majlis Ansarullah Taleem Paper No. 4 for 2011
Qaid Taleem

QNo. 1	Which of the Verse from the Holy Quran, was presented by the Promised Messiah (as) while comparing the Doctrine of Jesus "Foo for every day" ?	حضرت اقدس مسیح موعودعلیہ السلام نے مسیح کی تعلیم روزانہ کی روٹی کی دعا کے مقابل پرقرآن کریم کی کس دعا کوپیش فرمایاہے؟	سوال نمبر1
Answer	اِهْدِ نَا الصِّرَاطَ الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِم	اِهْدِ نَا الصِّرَاطَ الْمُسْتَقِيْمَ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِم	جواب
QNo. 2	How can we achieve truly virtuous morals untainted by our own personal desires?	حقیقی اخلاق فاضلہ جن کے ساتھ نفسانی اغراض کی کوئی زہریلی آمیزش نہیں وہ کس طرح حاصل ہوسکتے ہیں؟	سوال نمبر2
Answer	These are descended upon through " The Angel Hadhrat Gibraeel(Gabriel) as	وہ اوپر سے بذریعہ روح القدس آتے ہیں۔	جواب
QNo. 3	Which nations are described in the following.? غير المغضوب عليهم ـ ولاالضالين	غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ میں اور وَ لا الضالینَ میں کس کس قوم کاذکر ہے.	سوال نمبر3
Answer	The Jews in verses in first part & the Christians in second p	غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ میں یہودیوں کااور وَلَا الضَّالِّيْنَ میں عیسائیوں کا ذکر ہے	جواب
QNo. 4	The Promised Messiah (as) refers to certain revelations mentione in Braheen-e-Ahmadiyya, by what a name does Allah Almighty called the Promised Messiah (as) in these revelations?	حضرت اقدس مسیح موعودعلیہ السلام نے براہین احمدیہ کے جن الہامات کاذکرفرمایاہے ان الہامات میں اللہ تعالیٰ نے آپ کوکن ناموں سے پکاراہے۔	سوال نمبر4
Answer	The promised Messiah has been addressed both as Mariam (Mary) and Isa (Jesus).	مریم اور عیسیٰ کے نام سے۔	جواب
QNo. 5	In order to murder the Promised Messiah (as) what did his enemie plan to do?	حضرت اقدس علیہ السلام کے مخالفین نے حضورعلیہ السلام کو ہلاک کرنے کے لئے کیا منصوبہ بنایا؟	سوال نمبر5
Answer	The opponents tried to implicate him in a murder case.	انہوں نے حضورعلیہ السلام پرایک خون کامقدمہ بنایا۔	جواب
QNo. 6	Who gave testimony against the Promised Messiah (as) in the cour case filled by his opponents?	حضرت اقدس علیہ السلام پر کئے گئے مقدمہ میں مخالفین کی طرف سے کس مولوی نے گواہی دی؟	سوال نمبر6.
Answer	Maulvi Mohammad Hussain Batalvi was the witness against the Promised Messiah (as)	مولوی محمد حسین بٹالوی نے۔	جواب
QNo. 7	What was the difference in treatment given to the witness above Sardar Kahun?	اس گواہ کے اور سردار کاہن کے عدالت میں موجود ہونے میں کیافرق تھا؟	سوال نمبر7
Answer	Sardar Kahun was offered a Chair in the court , while Mohammad Hussain Batalvi was denied this courtesy by the court.	سردار کاہن کوعدالت میں کرسی ملی تھی اور محمد حسین بٹالوی کوکرسی نہیں دی گئی۔	جواب
QNo. 8	In the following quotation from Kashti-e-Nooh which Judge is mentioned? "As the members of the Jamat increase in millions and trillions this well intentioned Hakim will be remembered with admiration". Who was this Hakim (Judge)	''جیسے جیسے یہ جماعت لاکھوں کروڑوں افراد تک پہنچے گی ویسے ویسے تعریف کے ساتھ اس نیک نیت حاکم کا تذکرہ رہے گا'' اس عبارت میں حاکم سے مراد کون سا حاکم ہے؟	سوال نمبر8
Answer	The Judge mentioned was Capt. Douglas.	کپتان ڈگلس	جواب
QNo. 9	What was the sign that Hadhrat Isa (as) predicted would be shown to his nation?	حضرت مسیح علیہ السلام نے اپنی قوم سے کس نشان کے دکھلانے کی پیشگوئی کی تھی؟	سوال نمبر9
Answer	The sign of Hadhrat Younas (Johas) as.	حضرت یونسؑ کے نشان کی	جواب
QNo. 10	According to the Promised Messiah (as) what is the name of the local area (Muhallah) in which the grave of Hadhrat Isa (as) is located?	حضرت اقدس مسیح موعودعلیہ السلام نے کس محلہ میں فرمایا کہ حضرت مسیح کی قبر ہے	سوال نمبر10
Answer	The tomb of Hadjrat Isa(as) is in Local area (Muhalla) " Khaniar Sirinagar Kashmir.	سری نگر محلہ خانیار میں	جواب

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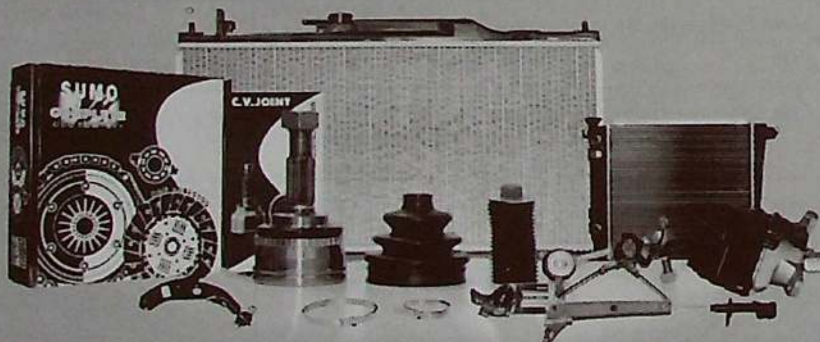
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